



Psychoanalysis of Characters in the Novel *Assalamualaikum Baitullah* by Asma Nadia: Study of Literary Psychology

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ABSTRACT

This study aims to describe the personality structure of the characters in Asma Nadia's novel *Assalamualaikum Baitullah* based on Sigmund Freud's psychoanalytic theory, which includes the id, ego, and superego. This novel was chosen because it presents the complex psychological dynamics of the characters through life conflicts, trauma, loss, and the process of searching for the meaning of life and spirituality. The study uses a literary psychology approach with a qualitative descriptive method. The data source is Asma Nadia's novel *Assalamualaikum Baitullah*, while the research data consist of words, phrases, sentences, dialogues, and character actions that reflect aspects of the id, ego, and superego. Data collection techniques were carried out through reading and note-taking, while data analysis was carried out through the stages of data collection, data reduction, data presentation, and drawing conclusions. The results showed that 80 data were found, consisting of 12 data aspects of the id, 40 data aspects of the ego, and 28 data aspects of the superego. The id aspects include instincts, death instincts, and anxiety instincts. The ego aspect includes repression, sublimation, projection, displacement, rationalization, regression, aggression, apathy, and fantasy and stereotypes. The superego aspect includes guilt, suppressed guilt, self-punishment, shame, sadness, hatred, and love. Research findings indicate that the ego aspect is the most dominant personality structure, so that characters in the novel tend to face conflict through considerations of reality and defense mechanisms.

Keywords: psychoanalysis, charater, novel, literary psychology

Psikoanalisis Tokoh pada Novel *Assalamualaikum Baitullah* Karya Asma Nadia: Kajian Psikologi Sastra

ABSTRAK

Penelitian ini bertujuan mendeskripsikan struktur kepribadian tokoh dalam novel *Assalamualaikum Baitullah* karya Asma Nadia berdasarkan teori psikoanalisis Sigmund Freud yang meliputi id, ego, dan superego. Novel ini dipilih karena menampilkan dinamika psikologis tokoh yang kompleks melalui konflik kehidupan, trauma, kehilangan, serta proses pencarian makna hidup dan spiritualitas. Penelitian menggunakan pendekatan psikologi sastra dengan metode deskriptif kualitatif. Sumber data penelitian adalah novel *Assalamualaikum Baitullah* karya Asma Nadia, sedangkan data penelitian berupa kata, frasa, kalimat, dialog, dan tindakan tokoh yang mencerminkan aspek id, ego, dan superego. Teknik pengumpulan data dilakukan melalui teknik baca dan catat, sedangkan analisis data dilakukan melalui tahap pengumpulan data, reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa ditemukan 80 data yang terdiri atas 12 data aspek id, 40 data aspek ego, dan 28 data aspek superego. Aspek id meliputi naluri insting, naluri kematian, dan naluri kecemasan. Aspek ego meliputi represi, sublimasi, proyeksi, pengalihan, rasionalisasi, regresi, agresi, apatis, serta fantasi dan stereotipe. Aspek superego meliputi rasa bersalah, rasa bersalah yang dipendam, menghukum diri sendiri, rasa malu, kesedihan, kebencian, dan cinta. Temuan penelitian menunjukkan bahwa aspek ego merupakan struktur kepribadian yang paling dominan, sehingga tokoh-tokoh dalam novel cenderung menghadapi konflik melalui pertimbangan realitas dan mekanisme pertahanan diri.

Kata kunci: psikoanalisis, tokoh, novel, psikologi sastra

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INTRODUCTION

Literary works are the result of human creativity, born from a combination of imagination and the realities of life. Through literary works, authors attempt to express various experiences, feelings, ideas, and perspectives on human life. Literary works serve not only as a means of entertainment but also as a medium of reflection, capable of depicting various social, cultural, moral, and psychological issues that occur in society (Minderop, 2018). Therefore, literary works are often viewed as representations of human life, presented in an aesthetic and imaginative manner. One form of literary work that is widely sought after by the public is the novel. Novels are works of fictional prose that present a series of events in a character's life in a more complex manner than other literary forms. Through novels, readers can understand the various life experiences of the characters, whether related to social relationships, family conflicts, or the inner struggles they experience (Nurgiyantoro, 2018; Elmustian & Jalil, 2015; Emzir & Rokhman, 2017). The complexity of the narratives presented makes novels an interesting object of study in literary research.

Over time, novels have developed, presenting not only external conflicts between characters but also internal conflicts related to the characters' psychological states. Issues such as trauma, anxiety, depression, loss, the search for identity, and the struggle to rise above adversity often play a significant role in novels. This demonstrates that characters in novels possess psychological dimensions that can be analyzed using a literary psychology approach. According to Milawasri (2017), literary psychology is an approach used to understand the psychological aspects of literary works, particularly those reflected in the characters' behavior, thoughts, feelings, and inner conflicts. The literary psychology approach is becoming increasingly relevant because literary works are inherently inseparable from human life. Characters in literary works often represent various psy-

chological conditions experienced by real people. Therefore, the study of literary psychology can help readers understand character more deeply, including the factors that influence the actions, decisions, and behavioral changes of characters in the story (Minderop, 2018; Eagleton, 2005).

One theory widely used in the study of literary psychology is Sigmund Freud's psychoanalytic theory. This theory explains that human personality is composed of three main structures: the id, ego, and superego. According to (Fatwikiningsih, 2023), the id is the biological aspect containing human instinctive drives, the ego functions as a mediator between instinctive drives and reality, and the superego is the moral system that controls individual behavior in accordance with prevailing norms and values. These three structures interact with each other and influence a person's behavior in facing various life situations.

The application of Freud's psychoanalytic theory in literary studies allows researchers to understand the dynamics of a character's personality in greater depth. Through this theory, the various inner conflicts experienced by a character can be explained based on the relationship between the id, ego, and superego within the character. Thus, Freud's psychoanalytic theory is an effective approach to uncovering the psychological aspects of characters in a novel.

One novel that is interesting to analyze using Freud's psychoanalytic theory is *Assalamualaikum Baitullah* by Asma Nadia. Published in 2025, this novel tells the story of a woman's struggle to face various life trials. The main character in this novel is Amira, a woman who experiences various traumatic events, such as betrayal in her marriage, the loss of a child due to miscarriage, the loss of her parents, and even the desire to commit suicide due to the stress she experiences. These events give rise to complex psychological conflicts and influence the character's personality development throughout the story.



Amira's inner conflict is an interesting aspect to study because it demonstrates the struggle between emotional impulses, rational considerations, and the moral values she believes in. This struggle is evident through the various actions and decisions the character makes in facing her life's challenges. The presence of Muhammad Barra in Amira's life also demonstrates the process of psychological change experienced by the main character, from a state of despair to a process of self-recovery. Therefore, this novel has strong potential for analysis using a Freudian psychoanalytic approach.

Based on the researcher's research, research on Asma Nadia's novel "Assalamualaikum Baitullah" is still relatively limited. The research conducted by Saragih & Rohman (2023), entitled "Religious Values in the Novel Assalamualaikum Baitullah by Asma Nadia," focuses more on the religious aspects of the novel. This research does not yet examine the characters' personalities based on Freud's psychoanalytic theory. This situation indicates that there is still room for further research to understand the novel from a literary psychology perspective.

Furthermore, research conducted by (Nurhuda & Yuliani, 2023) on the main character's conflict in the novel Panganten using Karen Horney's social psychoanalysis showed that intrapsychic and interpersonal conflicts influence the main character's behavior. Research by (Juidah & Bahri, 2022) on the personality of Karman in the novel Kubah using Carl Gustav Jung's theory found that the elements of persona, shadow, anima-animus, and self play a role in shaping the character's personality. Furthermore, research by (Rahmawati A., 2018) on the personality of Kevin in the novel "Like Rain Falling to Earth" also used Jung's theory and found a dominant introverted attitude in the main character. These three studies demonstrate that a literary psychology approach can reveal various aspects of a character's personality in literary works. Despite the similarities in the use of a literary psy-

chology approach, this study differs from previous studies. These differences lie in the object of study and the theory used. This study uses Asma Nadia's novel Assalamualaikum Baitullah as the object of research and Sigmund Freud's psychoanalytic theory, which focuses on the personality structures of the id, ego, and superego, as the basis for analysis. Therefore, this study is expected to provide new contributions to the development of literary psychology studies, particularly those related to the analysis of character personalities in novels with religious nuances.

Based on this description, the research questions are formulated as follows: (1) how is the id described in the characters in Asma Nadia's novel Assalamualaikum Baitullah? (2) how is the ego described in the characters in Asma Nadia's novel Assalamualaikum Baitullah? (3) how is the superego described in the characters in Asma Nadia's novel Assalamualaikum Baitullah?

In line with these research questions, this study aims to describe the id, ego, and superego in the characters in Asma Nadia's novel Assalamualaikum Baitullah. The results of this study are expected to provide theoretical benefits in the form of enriching the study of literary psychology, particularly the application of Freud's psychoanalytic theory in literary research. Furthermore, this study is also expected to serve as a reference for students and researchers interested in studying the psychological aspects of characters in literary works. For readers, this research can enhance understanding of the dynamics of character personalities in novels, while for the world of education, this research is expected to be used as teaching materials and resources for literary learning in schools and universities.

METHOD

This research uses a qualitative approach with descriptive methods. A qualitative approach was chosen because the research focuses on understanding and interpreting phenomena found in lit-

erary works, particularly the personality aspects of the characters in Asma Nadia's novel "Assalamualaikum Baitullah." The data used in this study include words, phrases, sentences, dialogue, and character actions, which contain elements of the id, ego, and superego, based on Sigmund Freud's psychoanalytic theory. The results are presented in descriptive form, providing an in-depth understanding of the object of study (Moleong, 2016).

The research design used is a qualitative descriptive study with a Freudian psychoanalytic approach. This design aims to describe and interpret the personality structure of the characters, including the id, ego, and superego in the novel "Assalamualaikum Baitullah." The psychoanalytic approach is used as a theoretical basis for understanding the behavior, attitudes, and inner conflicts of the characters that emerge in the story. By using this design, the researcher can systematically uncover aspects of the characters' personalities based on the data found in the novel.

This research was conducted through a literature review, focusing on the novel "Assalamualaikum Baitullah" by Asma Nadia. The research was conducted over a six-month period, from January to June 2026. During this period, the researcher conducted various research stages, including data collection, identification, classification, analysis, and preparation of a research report. The timing was adjusted to meet the research needs to ensure a thorough and systematic data review process.

The data collection tools in this study consisted of a primary instrument and supporting instruments. The primary instrument was the researcher herself, who played a direct role in the data collection, processing, and analysis. The supporting instrument used was a data tabulation table, which served to record and group data according to research categories. Data collection techniques were conducted through reading and note-taking techniques. Reading involved repeated and

careful reading of the novel to gain a comprehensive understanding of the story's content. Furthermore, note-taking was used to capture data relevant to the research focus, namely aspects of the id, ego, and superego found in the characters in the novel (Sugiyono, 2016; abubakar, 2021, Razak, 2017, Afifuddin & Saebani, 2002).

The research procedure was carried out in several stages. The first stage was to read the novel "Assalamualaikum Baitullah" intensively and repeatedly to gain a deep understanding of the story's content. The second stage was to identify data related to the characters' personality aspects based on Freud's psychoanalytic theory. The third stage was to record and group the data found into categories of id, ego, and superego. The next stage was to analyze the classified data according to the research focus. The final stage was to draw conclusions based on the analysis results to obtain a picture of the characters' personality aspects in the novel.

The data analysis technique used in this study refers to Miles and Huberman's interactive analysis model, which consists of four stages: data collection, data reduction, data presentation, and conclusion drawing. There are many techniques that can be used to analyze data. However, the choice of analysis technique depends on (a) the problem, (b) the design, and (c) the research data (Pitoyo, 2025). During the data collection stage, the researcher collected all data related to the id, ego, and superego aspects. Next, in the data reduction stage, the researcher selected and grouped the data according to predetermined categories. The data presentation stage was carried out by organizing the data in the form of descriptive descriptions and classification tables to facilitate the interpretation process. The final stage was drawing conclusions based on the analysis results to obtain research findings that align with the research objectives.

To ensure data validity, this study utilized theoretical and temporal triangulation techniques. Theoretical triangulation was conducted by com-



paring the results of the data analysis with Sigmund Freud's psychoanalytic theory, which served as the basis for the research. Meanwhile, temporal triangulation was conducted by re-examining the data at different points in time to ensure consistency and accuracy. By using these two techniques, the research data is expected to have a high level of credibility, allowing the research results to be scientifically accountable.

RESULTS

1. Id

The id is an instinctive component of the psyche and serves as an energy source for basic human drives, such as the need for food, sexual relations, and the rejection of pain or discomfort (Minderop, 2018). Instinct is understood as a drive that has existed since birth, working to reduce tension within the individual, fulfilling a state that is felt to be unfulfilled.

1.1 Instinct

Amira meets Barra and gives her a Quran as a gift, hoping she'll always carry it in her bag. Barra appears happy and fortunate to have met the woman she admires, as seen in the following data.

Data 1

Suddenly, the man feels valued (Nadia, 2026)

The character feels an id-driven urge to appreciate and love. He feels emotional satisfaction, feeling appreciated by the woman. The character also feels his soul is alive. In Freud's context, this includes the life instinct, namely the drive to seek affection and recognition.

1.2 Death Instinct

Amira feels anxiety and confusion in her mind. She rises from her chair, taking one step at a time. She pays no attention to her surroundings. Amira is unable to think clearly, as seen in the following data.

Data 2

"Is there still a reason to survive?" Confusion after confusion spreads a web of despair ever wider. (Nadia, 2026)

This data indicates the presence of destructive id impulses within the individual, characterized by feelings of despair. The mental pressure intensifies, causing physical and emotional suffocation, as depicted in the phrase "confusion spreads a web of despair." Therefore, the death instinct acts as a compulsion to end the suffering she experiences.

1.3 Anxiety Instinct

Amira is already at the top of the building. Amira is about to jump from the top of the building, but stops when she realizes she has a baby in her womb. She worries about the baby's condition after her jump, as seen in the following data.

Data 3

However, these thoughts are immediately interrupted when her hand unconsciously touches her stomach (Nadia, 2026)

This data indicates the presence of confusion in Amira's mind. Amira's id instincts emerged, seeking satisfaction by daring to act, claiming to end her suffering. However, a touch on her stomach reminded Amira that she was not alone, with a baby in her womb, indicating realistic anxiety. Therefore, in this context, anxiety serves as a signal from the ego to stop dangerous actions and redirect them to the values of life.

2. Ego

According to Sigmund Freud, ego defense mechanisms are psychological strategies used by individuals to deal with inner conflicts arising from id impulses and moral pressure from the super-ego. These mechanisms serve to protect individuals from anxiety and psychological tension, thereby maintaining personality balance. As it develops,

the ego operates based on rational considerations through the process of thinking, planning, and testing various ways to meet individual needs. Furthermore, the ego also plays a role in prioritizing needs, scheduling the timing of their fulfillment, and adapting these methods to the reality and environmental conditions faced by the individual.

2.1 Repression

Amira discovers Pram's affair with another woman. She is furious, finding one oddity after another. Amira tries to talk to Pram. However, Pram acted as if he hadn't been having an affair behind Amira's back, as seen in the following data:

Data 4

Although furious, Amira tried to suppress her anger for another reason: She didn't want the divorce to happen (Nadia, 2026)

The data indicates repression. Amira feels anger (an id impulse), but Amira consciously suppresses it. In this case, the ego plays a role, namely Amira's desire to suppress her anger. Therefore, Amira's anger, which should have been expressed, is instead suppressed to avoid conflict and maintain the relationship.

2.2 Sublimation

Amira remains in a state of turmoil. Amira doesn't want to exhaust her emotions, which will only make her mentally fragile. Amira chooses to divert her thoughts into activities, as seen in the following data.

Data 5

Amira busies herself by regularly assisting Sarah in psychological therapy, while simultaneously treating her own trauma (Nadia, 2026)

This data indicates ego sublimation, namely, Amira experiences trauma and attempts to channel her inner wounds into positive activities by assisting Sarah in psychological therapy. The emotional pressure and pain Amira experiences are not expressed in despair, but rather by helping others.

Thus, Amira's ego emerges to heal her own wounds through her caring attitude toward Sarah.

2.3 Projection

Amira comes to see Pram and Cintia, who are having an affair. Amira is verbally abused by Pram because she is unable to bear him children. Pram blames Amira, as seen in the following data.

Data 6

"How can a husband be faithful to a wife who cannot have children? (Nadia, 2026)

This data shows that the character feels that her husband has a third party because he cannot bear children. This thought arises from her fear and anxiety. She blames herself for the problem, for being unable to bear children, leading her husband to choose to cheat. This demonstrates the role of ego in connecting the emotional pressure that arises from within with the reality of married life.

Pram's older sister, Farida, arrives and warns Pram. In a firm warning tone, Farida conveys her suspicions to Pram that the young man has ulterior motives, as seen in the following data.

Data 7

That young man probably got a lot from his ex-wife (Nadia, 2026)

This data illustrates that the character accuses and judges others based on his own thoughts. He suspects the man has taken advantage of his ex-wife. This arises from his own fear and insecurity. He does this because his anxiety is caused by someone else's fault.

2.4 Diversion

Barra is talking to a girl. The girl presses Barra to say something, but Barra prefers to deflect her with a smile and leave, as can be seen in the following data.

Data 8

Barra looked away, choosing to walk away with a secretive smile. She didn't care about the irritated expression of the girl behind her (Nadia, 2026)



The data shows that Barra was suppressing her feelings, but she actually acted relaxed and smiled. When she was irritated, she didn't retaliate, but instead pretended not to care. Barra's relaxed demeanor and smile were a way to deflect the situation to avoid an argument. Thus, Barra's smile and nonchalance demonstrated her ego's attempt to maintain emotional stability and maintain a controlled atmosphere, even though she was actually suppressing her irritation.

2.5 Rationalization

Auntie came over, seeing that Amira's coffee had gone cold, and offered to replace it with a new one. Amira turned and deflected Auntie's words. She believed that bitter and difficult experiences were normal, as seen in the following data.

Data 9

No need, Auntie. We need to drink cold coffee every now and then, because this world doesn't always offer warmth (Nadia,, 2026)

This data shows that the character tries to find a logical reason to deal with an unpleasant situation. Through the expression "cold coffee," the character tries to understand that life doesn't always bring happiness or warmth. Thus, the ego plays a role in helping the character adjust to reality, reduce sadness, and maintain emotional stability through logical and rational thinking.

2.6 Regression

The character realizes that his curiosity is merely a remnant of his childish nature. He returns to thinking like a child, as seen in the following data.

Data 10

"Sometimes my childish desires arise when I study wars of the past. I imagine what the atmosphere was like. Two armies facing each other...wishing I could watch, even though it might be better not to, because there's a risk of being hit by an arrow or injured, right?" (Nadia,, 2026)

This data shows that the character expresses the emergence of childish desires within him. He imagines the atmosphere of war with the curiosity of a child drawn to adventure. Despite being an adult, her way of thinking reverts to childhood, full of imagination and curiosity. The ego works by bringing the character back to childhood ways of thinking, which feel more enjoyable and free from the pressures of adult life. Thus, regression serves as a way for the ego to provide psychological comfort by returning to an earlier stage of development.

2.7 Aggression

Amira meets Pram and Cintia. Pram feels frustrated that Amira cannot bear him children. Pram finally releases his emotions by verbally abusing her, as seen in the following data.

Data 11

Amira is stunned to be verbally abused in front of Cintia. "Infertile woman!" Pram brings up Amira's previous inability to bear children. (Nadia,, 2026)

This data demonstrates verbal aggression. Pram vents his anger by insulting Amira with harsh words. The term "infertile woman" is Pram's way of attacking Amira's feelings. Pram could not control his anger, so he released his anger by expressing it through hurtful words. Thus, aggression becomes a form of self-defense used by Pram when he is unable to control his emotions properly, leading to his anger being expressed through hurtful words as a way to vent his anger and frustration.

Amira was in her apartment and had an argument with Pram. Amira was unable to control her anger towards him for refusing to consult a doctor, as evidenced by the following data.

Data 12

"No wonder you weren't enthusiastic about consulting a gynecologist so we could have children! It turns out you were already intoxicated with adultery with this cheap woman!" Amira blurted out angrily (Nadia, 2026)

This data illustrates that Amira felt anger, disappointment, and betrayal. Amira expressed her feel-

ings by accusing and using abusive language toward her partner and other women. The "cheap woman" remark was a way of releasing Amira's uncontrollable anger.

2.8 Apathy

Amira sat alone in a room, pensive. Tuti, her household assistant, called out to her to offer food, but Amira didn't respond; she only heard faint voices, as evidenced by the following data.

Data 13

Amira doesn't know how long she sat alone in the room. Tuti's voice offering food was also faintly audible. Amira felt as if she had lost her world. Her consciousness seemed to be sucked into one surprise after another. (Nadia, 2026)

This data shows that Amira seemed oblivious to her surroundings. She remained silent, daydreaming, and didn't respond when Tuti offered her food. The mental stress she felt caused her to lose her enthusiasm and withdraw from her environment. Amira's silence was a way to reduce the overwhelming emotional burden. Her indifference to the offer of food and her surroundings demonstrated the ego's attempt to protect Amira's psychological well-being by reducing emotional engagement with her environment. Thus, apathy became the ego's way of helping Amira cope with inner stress through passivity and withdrawal from her environment.

2.9 Fantasy and Stereotypes

2.9.1 Fantasy

The character sits in deep thought, Amira's emotional state gripped by anxiety to the point where she ignores her surroundings, which are too precious to ignore. Amira's thoughts are wandering, as can be seen in the following data.

Data 14

Forget enjoying the sunset, she doesn't even notice the increasingly enchanting beauty. Her thoughts are all over the place. Yes, the woman named Amira is not doing well (Nadia, 2026).

The data illustrates that Amira is lost in thought and unable to enjoy the beautiful sunset around her. "Her thoughts wandered everywhere" indicates that she is experiencing many problems and burdens. This expression indicates that Amira is temporarily distracting herself from the painful reality through daydreams and fantasies. Thus, fantasies become a way for the ego to help Amira find temporary relief from the problems and inner conflicts she faces.

The character imagines the togetherness and harmony of her friend and Barra. She feels that her friend is an ideal and beautiful woman. Likewise, Barra is a polite young man. The character feels inadequate compared to her friend, as seen in the following data.

Data 15

Conversely, the same thing could happen to Barra; many girls would surely like him. They would be an ideal couple (Nadia, 2026)

The data shows that the character imagines the possibility of Barra being with another woman. This image arises from the character's anxiety (id) regarding his relationship with Barra. The ego works by creating images in the mind, as if preparing for disappointment. Therefore, the person uses these imaginary images to prepare themselves for something that might not necessarily happen. The character imagines Barra and Amel in a serious relationship. After returning home, the group of pilgrims will be surprised by the wedding of the two young men, as seen in the following data.

2.9.2. Stereotypes

Referring to the collected data, no ego data in the form of stereotypes was found.

3. Superego Aspect

The superego is a psychological element within an individual, containing the values, norms, and ethics of society that are adhered to. The superego is formed through the process of internalizing moral values and rules taught by the sur-



rounding environment. This structure plays a role in guiding an individual to distinguish between actions considered right and wrong according to accepted moral standards. The formation of the superego occurs through the absorption of values, rules, and moral teachings acquired from the environment, such as family, education, culture, and social life. Thus, the superego becomes a psychological aspect that influences an individual's attitudes and behavior to align with prevailing moral demands and social norms.

3.1 Guilt

Amira was troubled. She nearly committed a moral violation. She cried, overcome with guilt for the child she was carrying. The feeling of regret gripped Amira's chest, as seen in the following data.

Data 16

Amira was troubled. She burst into tears. She was a bad mother, even considering taking a shortcut, leading her baby to death without giving him the chance to choose (Nadia, 2026)

This data illustrates that Amira harbors a strong sense of guilt. This is evident in the sentence "she is a bad mother," as she once considered ending her life along with the fetus she was carrying. The superego functions as a conscience, judging actions and thoughts based on the moral values and human norms believed in by the character. Feelings of guilt made Amira realize that her desires conflicted with moral values and a mother's instincts. Thus, the superego plays a role in fostering moral awareness, regret, and guilt over Amira's past thoughts.

The atmosphere became silent, and Amel was overcome with guilt. A heavy burden slowly settled upon her, as evidenced by the following data.

Data 17

Amel herself suddenly became silent for a longer period. A profound sense of guilt toward her parents overwhelmed her (Nadia, 2026)

This data illustrates the guilt Amel felt, demonstrating her understanding that her actions were considered disappointing to her parents. The superego functions as a conscience, reminding Amel that her actions were inconsistent with the expectations and values taught by her parents. The guilt gripping her indicated a moral awareness that she had done something that disappointed her family. The resulting psychological pressure caused Amel to pause and reflect on her behavior. Thus, the superego played a role in generating regret, guilt, and moral awareness regarding actions deemed wrong.

3.2 Repressed Guilt

Amira was chatting with her friend. Amira wanted to tell her what happened, but she was reluctant and chose not to continue the conversation, as evidenced by the following data.

Data 18

Amira only smiled faintly. She doesn't reveal much about herself, including her divorce (Nadia, 2026)

This data indicates a psychological burden she hides from others. Amira feels her divorce is painful and embarrassing. Amira worries about how others will judge her. Amira feels that the marriage that ended in divorce was a mistake.

3.3 Self-Punishment

The character has a negative past, full of sadness and suffering. No matter what, she tries to repair what has been broken. This bitter experience gives her a strong determination to change, even if she has to suppress her inner feelings, as seen in the following data.

Data 19

This dark episode in her life should have made her fight harder so that the mountain of sins that had been weighing on her heart could be dissolved. (Nadia, 2026)

The phrase "a mountain of sins" in this data indicates the character's guilt, which has become

a heavy burden on her mind. Her superego makes her continue to blame herself for what she considers a bad past. As a result, she struggles to improve herself as a way to atone for her mistakes. This attitude is a form of internal self-punishment, as she feels unsettled until her perceived sins are removed.

Her acceptance of Pram's proposal is not driven by love and affection, but rather by a sense of obligation to atone for her mistakes. The sadness that accompanies Amira's decision is evidence that she must sacrifice her happiness, as seen in the following data.

Data 20

Sad, bitter. It wasn't love that motivated her to accept Pram's proposal. But she had to do this (Nadia, 2026)

This data shows the character suppressing her happiness and desires to do what she believes is right. The feelings of sadness and bitterness are evidence that her decision torments her soul. Therefore, she punishes herself by remaining in a loveless relationship as a sacrifice and a way to atone for her mistakes.

3.4 Shame

Amira and Barra chat together. Barra gazes into Amira's beautiful eyes. Her eyes challenge Amira's gaze, as if she wants to discuss something serious, as seen in the following data.

Data 21

Amira gasped, immediately embarrassed. Moreover, Muhammad Barra didn't seem to be joking (Nadia, 2026)

The data shows that shame arises from id impulses. Amira feels nervous and anxious (id) about Barra's judgment. This shame arises because Amira tries to maintain her demeanor and self-image in front of Barra, in accordance with norms of politeness and her own feelings. Due to this emotional pressure, Amira loses control and reacts reflexively by acting awkwardly. Thus, the superego plays a role in creating feelings of shame and

awkwardness as a form of self-awareness regarding the social situation the character faces.

Amel is highly concerned about her self-image. Amel strives to convey the truth, but fears the embarrassment that arises if she is insulted or humiliated, as can be seen in the following data.

Data 22

Amel desperately wants to explain everything, but before doing so, she must ensure she won't embarrass herself (Nadia, 2026)

The data illustrates that Amel wants to speak and explain something. The phrase "making sure not to embarrass myself" implies Amel is concerned about how others will perceive her. The superego emerges and reminds her to be careful not to do things that embarrass her. Thus, shame became the driving force behind Amel's behavior.

3.5 Sadness

Amira felt heartbreaking sadness. She received the devastating news from the doctor. She had lost her unborn baby, as evidenced by the following data.

Data 23

The pooling of blood in Amira's eyes felt sharp and piercing. Small bursts in her chest grew, forming a large wave ready to explode, unable to bear the burden of grief (Nadia, 2026)

This data shows that Amira's sadness is depicted as a wave ready to explode; the burden she bears is so heavy and uncontrollable. She tries to hold back her feelings, but the pain and sadness become increasingly excruciating, causing Amira to shed tears. The image of sadness overflowing like a large wave demonstrates the extraordinary psychological pressure Amira is experiencing. Thus, the superego plays a role in generating inner suffering and sadness in response to the emotional conflict experienced by the character.

Amira remains lying in the infirmary. Amira is shocked and shocked by the doctor's decision to immediately perform a hysterectomy. Amira's thoughts were in turmoil, her heart torn. She wor-



ried that this would be the reason Pram divorced her, as evidenced by the following data:

Data 24

Amira's eyes no longer shed tears, but her heart was truly bleeding. Her suffering would be even more complete after the hysterectomy, further strengthening Pram's reason for pursuing the divorce (Nadia, 2026)

This data illustrates Amira's grief, stemming from a sense of loss. Having her hysterectomy made her feel incomplete as a woman and a wife. Amira's superego depressed her, and she felt this condition was a reason for Pram to leave her. The phrase "her heart was bleeding" illustrates her heartbreak. The resulting grief was not only physical, but also shattered self-esteem and shattered hopes for life.

3.6 Hatred

The character experiences an inner conflict due to the conflict between his feelings and reason. He should be happy, but his dislike dominates his heart, as seen in the following data.

Data 25

He should be happy for Amira, but his dislike dominates his heart (Nadia, 2026)

This data indicates an inner conflict within the character. The superego works by creating an awareness that he should share Amira's happiness, but instead, feelings of dislike and envy arise. Thus, there is a conflict between his conscience and his feelings. However, his envy is stronger than his will. Thus, the superego plays a role in generating moral awareness and inner pressure because the character realizes that his feelings of hate and envy are inconsistent with the values he should uphold.

3.7 Love

Amira states that love can be interpreted as something that is not only a feeling but also a commitment and effort. Love has similarities with eve-

rything in life and can be realized with effort, as seen in the following data.

Data 26

Amira proves that anything is possible if you work hard. Just like love. Love won't become real if you don't work for it. (Nadia, 2026)

This data shows that Amira views love as something worth fighting for. For her, love is not just a feeling; it requires commitment and effort. Love is an impulse or instinct that arises when someone feels happiness with another person. Amira believes that love will be realized if accompanied by sincerity and sacrifice.

Barra finds life within herself when she gazes at Amira's beautiful face. All of Barra's problems are healed by Amira's sweet gaze, as seen in the following data.

Data 27

For her, it's clear that the torturous feeling of loss can only be soothed by Amira's beautiful face and aquiline nose. (Nadia, 2026)

This data demonstrates a strong sense of love, to the point that Amira's presence becomes a source of calm for the character. Love emerges when someone finds happiness and can alleviate mental suffering. The character feels that the devastating loss he feels can only be healed with Amira. Thus, the superego plays a role in fostering feelings of affection, emotional attachment, and a strong emotional need for loved ones.

It appears that Barra sincerely loves Amira, despite the twists and turns of her path. Barra's love journey will be filled with challenges and obstacles, as evidenced by the following data.

Data 28

Barra was aware that from the moment he decided to give his heart to Amira, especially considering her impressions and the way she treated him during their Umrah pilgrimage, the young man knew the path would not be smooth (Nadia, 2026)

This data demonstrates sincerity and sacrifice. The phrase "putting his heart whole" means he

loves Amira with all his heart. Despite realizing their relationship will not be easy, he persists. Thus, the superego plays a role in fostering loyalty, sincerity, and sacrifice in Barra's love for Amira.

DISCUSSION

Based on the research findings, 12 id elements were identified in Asma Nadia's novel, "Assalamu'alaikum Baitullah." The id emerges through instinctive drives, anxiety, and the need and desire to achieve peace and free oneself from suffering. The id elements identified in this study include the instinct of love, the death instinct, and the anxiety instinct. The instinct of love is driven by love, affection, and the desire for attention from loved ones. Barra, as seen in his struggle to maintain his feelings for Amira and to make her happy again, demonstrates emotional needs after experiencing various life pressures. The death instinct emerges through feelings of despair, mental stress, and a feeling of giving up on a bitter life. The anxiety instinct is also manifested through feelings of fear of loss and past trauma. The findings of this study indicate that the dominant aspect of the id in this study is the anxiety instinct. Therefore, the anxiety instinct is dominated by anxiety.

Based on the results of research on Asma Nadia's novel "Assalamu'alaikum Baitullah," 40 ego-related data were found, which function as defense mechanisms for the characters in dealing with emotional stress, psychological conflict, and the harsh realities of life. The manifestations of ego in this study are divided into nine forms of defense: repression to suppress negative emotions, sublimation to divert stress into positive activities such as drawing closer to God, and projection, diversion, rationalization, regression, aggression, apathy, and fantasy as a temporary escape. Of all these findings, the most dominant ego-defense mechanism in this novel is rationalization, where the characters consciously reduce their disappointment and emotional stress by seeking

logical reasons to accept the harsh realities of life with an open heart.

Based on the collected data, Asma Nadia's novel "Assalamu'alaikum Baitullah" contains 28 superego elements manifested through moral values, guilt, and self-control that align with life's norms. The superego aspects in this study manifest in several forms, including guilt (both expressed and suppressed), self-punishment, shame, sadness, hatred, and love. From all these findings, the dynamics of the superego in this novel are predominantly influenced by aspects of sadness triggered by past trauma, such as experiences of loss, betrayal, divorce, and life's hardships. This psychological state ultimately shapes thought patterns, influences decision-making, and directs the characters' actions in aligning their consciences with the realities they face.

CONCLUSION

Based on the psychoanalytic study of the characters in Asma Nadia's novel "Assalamu'alaikum Baitullah," aspects of the id, ego, and superego were identified. The id aspects identified include the instinct, the death instinct, and the anxiety instinct. The instinctive instinct is depicted in Barra, who finds happiness and a sense of life when she is with Amira. Conversely, Amira finds peace with Barra after experiencing the suffering of a stormy marriage. The death instinct is depicted in Amira, who feels despair and wants to end her life due to Amira's husband's infidelity and the breakdown of her marriage. The anxiety instinct is depicted in the character when she experiences mental pressure and anxiety about life situations that may not necessarily occur.

Aspects of the ego found include repression, depicted when Amira suppresses feelings and avoids uncomfortable experiences or thoughts. Sublimation is depicted when Amira diverts psychological pressure experienced by doing positive things by helping others. Projection is depicted when Amira's husband commits an affair, even though he knows it is wrong, but Pram still



justifies it because Amira cannot bear him children. Diversion is depicted when Amira's husband is upset when he feels he has failed to get rid of Barra and vents his anger by hitting the wall in front of him. Rationalization is depicted when Amira chooses to move on with her life and be better as herself. Regression is evident when Amira does something she shouldn't do in order to gain a moment of peace. Aggression is evident when Amira is frustrated by the fact that her husband is cheating on her and angrily speaks harshly to him, Pram. Apathy is evident when Amira feels her life is worthless, withdrawing from situations that make her feel alone. Fantasy is evident when Amira imagines that many women will come who will like her.

The superego aspects found in this study include guilt, which is seen when Amira feels like she has failed in her marriage to the point that she almost commits suicide, but she feels guilty about the baby in her womb who may not have a chance to live. The hidden guilt is seen when Amira chooses to remain silent and not reveal Amira's past of failed marriage. Self-punishment is seen when Amira chooses to return with Pram under duress, so that she is not considered a third party in Barra's relationship with Amel. Shame is seen when Barra approaches Amira and looks at Amira with all his heart, Amira is wrong in her behavior, Amira feels something that makes her ashamed in front of Barra who looks at her. Sadness is seen when Amira feels deep suffering when she has to face her husband's infidelity, the loss of a long-awaited child, and the loss of a mother who has accompanied her in her difficult times forever. Hatred is seen in Amel's character when she finds out that Amira has a close relationship with Barra, the man she was matched with. Love is depicted in the characters Amira and Barra who have feelings of love for each other that continue to grow from the moment God brought them together until they build the household they dream of.

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